

THE BELIEVER'S VICTORY,  
THROUGH OUR LORD JESUS CHRIST.

---

BEING THE SUBSTANCE OF

A Sermon

OCCASIONED BY THE DEATH OF

MRS. ELIZABETH PIKE;

WHO DEPARTED THIS LIFE FEB. 24, 1799, IN  
THE FIFTIETH YEAR OF HER AGE.

TO WHICH IS ADDED

A LETTER TO A FRIEND.

BY JAMES UPTON,

MINISTER OF THE GOSPEL IN CHURCH STREET  
NEAR BLACKFRIARS ROAD, LONDON.

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PUBLISHED AT REQUEST.

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HE WILL SWALLOW UP DEATH IN VICTORY.

ISA. LIV. 8.

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W. BUTTON, PATER-NOSTER ROW; T. WILLS,  
NO. 2, STATIONERS COURT; M. GURNEY,  
HOLBORN; AND AT THE VESTRY IN  
Artillery-street, Spital Fields, on Tuesday Evening,  
where the Author preaches a Lecture.

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PRICE SIXPENCE.

THE BEARER OF THIS PASSPORT  
IS TO BE ADMITTED TO THE EXHIBITION

BEING THE ASSISTANT OF

A MEMBER OF

THE SOCIETY OF THE FRIENDS OF

MRS. ELIZABETH HICK

WHO HAS BEEN APPOINTED TO THE POST OF  
THE ASSISTANT OF THE SOCIETY OF THE FRIENDS OF

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BRITISH MUSEUM



*To the Church of Jesus Christ, meeting in*  
CHURCH STREET, NEAR BLACKFRIARS ROAD.

Beloved Brethren in the Lord—may Grace,  
Mercy, and Peace, be abundantly multiplied  
toward each of your souls !

AS the following plain discourse is now made public at your request, which various circumstances in your opinion rendered expedient, I hope it will not be deemed improper in me to call to your recollection some particulars, upon which the death of our dear friend has led me very seriously to reflect. It is now near thirteen years since I came to reside in London, in order to become your pastor : your number of members at that time was twelve ; our departed sister was one, three others have been removed by death, and eight still remain in communion with us. Since that time, it hath pleased the Lord to increase the number of our members to between two and three hundred ; not including more than sixty, who have been removed by death and other means, since we have been united in Christian Fellowship. I enjoy the testimony of my conscience, that I mention these things, to excite in our minds love, gratitude, and praise, to the God of all Grace, and to remind you of our future dependence upon him. I am, I trust, frequently led to admire Divine Sovereignty: the Lord puts the heavenly treasure in earthen vessels, that the excellency of the

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power

power may be of God, and not of us. I have often been afraid, lest an appearance of prosperity should, through our depravity, prove an occasion of our forgetting that future success depends entirely upon the blessing of God.---

Yea, without the constant influences of the Holy Spirit, real religion will soon decline in each of our souls. We read of one who was marvellously helped, and afterward his heart was lifted up, to the destruction of his present comfort and happiness. Such parts of the Word of God have often deeply affected my mind—may it never be our unhappy case! I have for the last four months, been in part laid aside from my beloved work; and, at present, I am but in a measure recovered. However, it affords me peculiar pleasure, when I consider that—All our times are in the hand of the Lord. I sincerely thank you for your kind attention, and affectionate prayers on my behalf, since my affliction. Should it please God fully to restore and establish my health,—oh, that we may see in future, not only an addition of numbers, but an increase of vital, experimental godliness, by the power of the Holy Ghost! This is, and I hope will be, the earnest prayer of

Your affectionate Pastor, and

Willing Servant for Jesus' sake.

# THE BELIEVER'S VICTORY.

## A SERMON.

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*My Christian Friends,*

I AM this morning about to engage in a solemn—I will not say, in every respect, a painful service. I am called by Divine Providence to attempt some improvement of an event which has recently taken place; one of our oldest members has been removed by death:—removed, I doubt not, from the Church on earth, to unite with the saints of God, who are now before the throne above. I am not come up into the pulpit, at this time, to entertain you with encomiums on my departed friend: I appear here, I trust, though under infirmities, in the fear of God; with a sincere desire to say something which may be for the good of the bereaved family; yea, to

endeavour, as the Lord may be pleased to enable me, to seek the present and eternal welfare of this Assembly.—Eternal Spirit, I implore thy gracious assistance !

The words of the text, you may find in the First of Corinthians, chap. xv. ver. 57. *Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*

The principal subject in this chapter is well known to most persons, who are conversant with the New Testament : It is the doctrine of the resurrection from the dead—one of the most important truths contained in the Blessed Book of God. For the Apostle has clearly proved in this chapter that, if Christ be not risen from the dead, and the doctrine of the resurrection be not a truth, every thing in Christianity falls to the ground. “ If Christ be not risen, then is our preaching vain, and your faith is vain ; ye are yet in your sins.” Observe, the Apostle first proves the resurrection of Jesus Christ himself, and



and then shews the inseparable connection which there is, between the resurrection of the Saviour, and of all the members of his mystical body. Paul not only clearly proves and establishes the doctrine ; but, in the close of the chapter, his soul triumphs, yea exults therein. Two passages are quoted out of the Old Testament in the preceding verses ; “ When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory :” see Isa. xxv. 8. Then the Apostle, referring to Hosea xiii. 14, exclaims, “ O death, where is thy sting ? O grave, where is thy victory ?” And, lest any persons should be at a loss to know what is intended by the sting of death, it is added, “ The sting of death is sin.” The idea is very striking : A sting pierces, a sting pains, a sting poisons. This is the case in respect of sin, with reference to death : It is a sense of sin which pierces and pains the conscience ; and it is sin, my friends,

friends, which will fill the cup with poison, of which the wicked will be drinking for ever and ever. Yet, in the face of all these formidable foes, we, by divine grace, will say, "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

In considering these words, on the present solemn occasion, we shall endeavour to pursue the following method :

First, shew what is implied in the term *victory*.

Secondly, take notice how the *victory*, mentioned in the text, is enjoyed.

Thirdly, point out its nature and properties, and take notice of the gratitude of the Apostle, when he contemplates the delightful subject.—May the same Spirit, who indited the passage, assist and influence our souls, while with brevity we discuss the subject !

First, I am to shew what is implied in the term *victory*.

It implies enemies, it supposes conflict, and it signifies conquests : But here I shall  
not

not attempt to enumerate *all* the enemies, with which the real Christian meets in this world ; nor mention *all* the adversaries, over which it is his happy privilege to triumph. I shall only just notice those, which stand immediately connected with our present subject : I think it will be found that, when Paul says, “ But thanks be unto “ God, who giveth us the victory, ” he has his eye upon four very formidable foes ; *sin* and the *law*, *death* and the *grave*.

Let us begin with *Sin*.—Permit me to remark, we are to consider the worst first : Indeed, it is this which furnishes the other three with all the terror which they appear to possess. Observe the dreadful blindness of the human mind, unenlightened by the Spirit of truth : Men, in a natural state, indulge sin ; they roll it as a sweet morsel under their tongues : but little do they consider, what an enemy it is to their souls : “ At the last, it biteth like a serpent, and stingeth like an adder.” Yet, beloved ! such were we, before the Lord was pleased to shine into our hearts : Hum-  
bling

bling consideration ! If I am speaking to any who remain in that awful state, as doubtless I am, may the Lord of his infinite mercy, deliver them from the power of darkness, and translate them into the kingdom of his dear Son !

In order to point out to you what a dreadful enemy sin is, and what a glorious conquest it is for a sinner to obtain a victory over it, I shall observe, that it was this enemy which turned angels who kept not their first estate out of heaven, which sent those spirits, who were once before the throne of God, down to the pit of everlasting misery.

This was the enemy which excluded our first parents from the pleasures of Paradise. It was in consequence of sinning against the Majesty of Heaven, " the Lord God " drove them out of the Garden, and " placed a flaming sword which turned every " way, to keep the way of the tree of life." It was to punish them for their wickedness, that fire and brimstone came down from Heaven and destroyed the inhabitants of Sodom



Sodom and Gomorrah. All the sorrows which are felt by individuals, and all the miseries which are to be found upon the face of the globe, owe their existence to this worst of all enemies; Sin. Yea, was it possible to look down into the gloomy caverns of the damned, and behold all the misery which they endure, and must endure forever, we might say, Behold the wages of sin! If this representation does not affect your hearts, O that you may be enabled to look to Gethsemane, to turn your attention to Calvary, and consider all the sufferings of the dear Immanuel, when he sweat as it were great drops of blood falling to the ground, when his soul was exceedingly sorrowful even unto death, and his body was nailed to the accursed tree. There, if God the Holy Spirit is pleased to enlighten your minds, you may see what a dreadful monster sin is, what an enemy to the guilty sons and daughters of fallen Adam. This is one of the enemies, over which the Apostle expresses a holy triumph, when he says—  
Thanks

Thanks be to God who giveth us the victory!

I proceed to speak of the *Law* of God, which in its covenant form is tremendous to transgressors.

Perhaps it may appear strange to some of my hearers that I should consider this under the Idea of an enemy. You may observe that it is mentioned under this notion in the context. I do not mean to convey any idea that is dishonorable to God, or which tends to depreciate the excellence of his Law, which is, like its Divine Author, infinitely holy, just, and good. It is become terrible, because it has been violated. All mankind are become sinners against the Adorable Law-giver. When the Law is represented as weak, it is through the corruption of the flesh. The Law is strong to condemn the sinner, it is formidable to curse the guilty, and therefore it is said, "The strength of sin is the Law." I know not that it is possible for me to convey my idea  
upon

upon this subject, in any words which I am capable of using, with so much propriety as in two lines from Dr. Watts—

The Law gives Sin its damning pow'r,  
But Christ my ransom dy'd.

It binds over every guilty transgressor to everlasting punishment, unless all its demands are fully answered.

Another enemy spoken of in the context is *Death*. This entered the world in consequence of sin, and is properly the sentence of God's righteous Law. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Hence death wears the aspect of an enemy. It is represented as such in the sacred Scriptures. "The last enemy that shall be destroyed is death." Verse 26. This separates chief friends; the husband from the wife, and the wife from the husband; parents from children, and children from their parents: it parts the dear children of God, for a season, who have taken sweet



counsel together, and walked to the house of God in company. Yea, death severs the immortal soul, from this mortal body. Thus it may be viewed as an enemy. Tho' we shall endeavour to shew, if the Lord is pleased to assist, that, however terrible death may sometimes appear, Paul could say on good ground, when writing to believers in Christ, "Death is swallowed up in Victory." Yea, he could with the greatest propriety include it among those things which make up the inventory of what belong to the children of the living God. 1. Cor. iii. 21—23.

Once more : we observe, the *Grave* is represented as an enemy :—shall I call it death's repository ? It is the gloomy habitation where death lodges its prey. Yea, it is called 'the house appointed for all living.' We know of but two exceptions, namely, Enoch and Elijah :—these servants of the God of Israel were honored with a passage to heaven without going through the regions of the dead, or lodging in the gloomy cavern of the grave. But that is a privilege which



which we have no reason to expect, for which we have no ground to pray.

There are many persons, who, if they are seldom serious at any other time, yet if death takes place, if they come upon the borders of the grave, and look down into the dreary mansions of the dead, often feel a solemnity. These things command an attentive regard, at least for a season.

These, then, are the malignant foes over which the inspired writer triumphed, and over which every believer in the Son of God has obtained, or shall eventually obtain, a complete and everlasting conquest through our glorious Redeemer.

We come now, Secondly, to take notice how the victory, mentioned in the text, is enjoyed : “ It is the gift of God, through our Lord Jesus Christ.” Here I would observe, that victory must first be *obtained*, before it can possibly be *enjoyed*. That was effected by our incarnate Saviour : *this* is the privilege of all his saints : And, though we receive it as the free gift, of sovereign favour, yet I rejoice in the

thought that it is a conquest, worthy of him by whom it was obtained, Yes, every believer may exult and say, “ I am honour-  
“ ably set at liberty ; I am delivered in  
“ such a way, that the blessed God, in all  
“ his glorious Persons, and in all his di-  
“ vine perfections, is more glorified than  
“ if I had remained in everlasting bond-  
“ age.” Glory be to God for such a deli-  
verance, through our Lord Jesus. Yes,  
my Christian friends, let us remember  
that there is no conquest, but through  
our Blessed Saviour. It is absolutely im-  
possible for any of us to overcome, but by  
the precious blood of the Lamb. How  
did the great Head of the Church become  
victorious ? This is a most interesting in-  
quiry. Oh, that I may so sensibly feel its  
vast importance, as to discuss it with the  
utmost seriousness, and may the Spirit of  
wisdom and revelation be our infallible  
guide ! To obtain this mighty conquest,  
the Eternal Word was made flesh, and dwelt  
among us ; or, as it is expressed in the  
oracles of Eternal Truth, “ For this pur-  
“ pose

“ pose the Son of God was manifested,  
“ that he might take away our *sins*, and  
“ that he might destroy the works of the  
“ Devil, 1. John, iii, 5. 8. Again, when  
“ the fulness of the time was come, God  
“ sent forth his Son made of a woman,  
“ made under the law :” Gal. iv. 4.—  
Further, “ Forasmuch then, as the chil-  
“ dren are partakers of flesh and blood, he  
“ also himself likewise took part of the  
“ same, that through death he might des-  
“ troy him that had the power of death,  
“ that is, the devil :” Heb. ii. 14. His  
appearing in our nature was indispensably  
necessary, in order to perform his work,  
which is honourable and glorious. Hence  
it is added, “ Wherefore, in all things it  
“ behoved him to be made like unto his  
“ brethren,”—The very end of his coming  
into the world, was to spoil principalities  
and powers, and then to be received into  
heaven, amidst the shouts of Angels, as  
a mighty conqueror. He, therefore, en-  
tered the list with all these enemies, with  
the prince of darkness at their head, and



he came off more than a conqueror. This was done, not merely by an exertion of Almighty power, but as an act of amazing love. Our Glorious Immanuel appeared as the Mediator of the New Covenant, and surety of his chosen people. Hence we read, "All we, like sheep, have gone astray; we have turned every one to our own way, and the Lord hath laid upon him the iniquity of us all." Isa. liii. 6. Yea, He was made sin for us, who knew no sin; Christ was the antitype of the scape-goat under the Law, of which it is recorded, that on the tenth day of the seventh month, called the day of atonement, when the jubilee trumpet was to be sounded, to denote that all liberty, peace, and joy are connected with atonement made by blood—on that solemn day, this was the divine command: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and



“ and shall send him away by the hand of  
“ a fit man into the wilderness. And the  
“ goat shall bear upon him all their ini-  
“ quities, unto a land not inhabited.”

Lev. xvi. 21, 22. This ceremony, in a most lively and beautiful manner, represented the imputation of sin to Christ, as the substitute of his people. : Yea, *all* the sins of *all* the Israel of God, were made to meet upon this glorious Person. Hence the awful command, issued forth by Jehovah, the great lawgiver, “ Awake, O sword, against  
“ my Shepherd, against the man that is  
“ my fellow, saith the Lord of Hosts;  
“ smite the Shepherd.” Zac. xiii. 7.

Thus it pleased the Lord to bruise his beloved, his equal Son, and put him to grief : when, to adopt the expressive language of the Prophet, “ He was wounded for our  
“ transgressions ; he was bruised for our  
“ iniquities ; the chastisement of our peace  
“ was upon him ; and with his stripes we  
“ are healed :” Isa. liii. 5. The Redeemer suffered, till full atonement was made for sin, till Eternal Justice had received the  
most

most ample satisfaction. Thus the ancient prediction was fully accomplished, that when "Messiah was cut off, but not for himself, He was to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." Dan. ix. 24, 26. O charming declaration! soul-reviving truths! Thus, "He who appeared once in the end of the world, hath put away sin by the sacrifice of himself." Heb. ix. 26.

Again, in respect of the *Law* of God, which is said to be the strength of sin, that which gives sin its damning power, observe, Christ by his perfect obedience unto death, has magnified it, and made it honourable. Hence the Apostle of the Gentiles, when speaking of the children of God, could say, "Christ hath redeemed us from the curse of the Law, having been made a curse for us." Gal. iii. 13. Also, in another place, "Now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness."

“ nefs of the letter.” Rom. vii. 6.—  
Speaking with reverence, what can the Law, in its covenant form, demand more than Christ has given to it? He has obeyed all its precepts, and endured all its dreadful curses, and thus delivered all his people from the awful sentence of condemnation under which they were; having been condemned in their stead. When he rose from the dead, all whom he represented were virtually delivered in him. So that we may say, with gratitude and praise,—

The Law proclaims no terror now,  
And Sinai's thunder roars no more;  
From all his wounds new blessings flow,  
A sea of joy, without a shore.

Further, as to *Death*, which is called the king of terrors, and which has frequently been the terror of kings, the deliverance of the Saints from this, does not consist in an exemption from the dissolution of the body. For it is appointed unto men once to die. “ There is no man that hath power over the spirit to retain the spirit; neither  
hath



hath he power in the day of death: and there is no discharge in that war." Eccle. viii. 8. But they are delivered from the sting of death, and from all the painful consequences thereof. Christian, "death is yours," Christ has turned the curse into a blessing. It may now be considered as a friendly messenger, who is commissioned by the God of love to put a period to all your pains and sorrows; open the portals, and let you into a world of everlasting felicity. Yes—

Our God has broke the serpent's teeth,  
And death has lost his sting.

Jesus overcame death, though he fell a victim himself; he conquered when he fell. This was manifest by his resurrection. For Christ is risen from the dead and become the first fruits of them that slept.

Once more, what is the *Grave* since Jesus laid there, and left a long perfume? There is something that is solemn, yea at which our nature may shudder, but it is represented in scripture as an easy bed. It is true



true the dwelling is mean, and the mansion gloomy ; yet mark the words of the Prophet. “ The righteous perisheth, and  
“ no man layeth it to heart ; and merciful men are taken away, none considering that the righteous are taken away  
“ from the evil to come. He shall enter  
“ into peace : they shall rest in their beds.”  
Isa. lvii. 1. 2.

The souls of those, to whom such characters belong, enter into Paradise, to enjoy perfect and uninterrupted peace with Christ for ever, and their bodies shall rest in the grave. They sleep in Jesus, and the Blessed Redeemer Himself watches over their sleeping dust, until he comes the second time, without sin, to complete their salvation. Then he will change these vile bodies, and fashion them like unto his own glorious body. He will take care, that not one of the purchase of his precious blood shall be wanting, in the morning of the resurrection. He will then say to his divine Father, ‘ Behold me and the children which thou hast given me.’ Hence the grave  
is

is divested of its terror; and, when the mortal remains of believers are deposited there, we do not sorrow, as those who have no hope. "For we believe, that the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 16.—rise to reign with their adorable Saviour for ever and ever.

I hope, my friends, many of you have been led with wonder and gratitude to contemplate the conquest of the Captain of our Salvation. How honourably obtained! What, but infinite wisdom and boundless love could have devised such a plan of saving sinners, as that which the Gospel reveals? Oh, my dear hearers, though infidels scoff, may you and I be enabled to bind this precious Gospel to our very hearts!

To evidence the perfection of the work of Christ, he rose from the dead on the third day, and afterward ascended up into heaven, amidst the acclamations of Angels; for, "God is gone up with a shout, the  
" Lord

“ LORD with the sound of a trumpet.” Hence those sublime and animating words of David have been accomplished, “ Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The LORD strong and mighty, the LORD mighty in battle.” In proof that Jesus overcame, as the Head of his Church, and Representative of his mystical body, he entered into heaven as the Forerunner of his people, who are said “ To sit together in heavenly places in Christ Jesus.” Eph. ii. 6.

But further, how is this *victory enjoyed*? It is represented as the gift of God; “ Thanks be unto God, who *giveth* us the victory.” I suppose, the Apostle in this mode of speaking, has an immediate reference to the Father’s everlasting love. You may observe, in the Oracles of heavenly truth, that our Salvation is represented as springing from the eternal favour of Jehovah. Christ Himself is the unspeakable gift of Divine love, “ Herein is love,

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not



not that we loved God ; but that he loved us, and sent his Son to be the propitiation for our sins :” 1 John iv. 10.

This victory, therefore, is spoken of as the gift of God, to humble us under a sense of his unmerited favour. Our enemies were so powerful, that we could never have overcome one of them, and we ourselves so vile, and worthless, as to be absolutely unworthy of the notice of our offended Sovereign.

Thanks be unto God, who giveth us any *knowledge* of these important things. For blindness had overspread our minds, with reference to the blessings, and privileges of the Gospel ; we were once darkness itself ; which darkness, could never have been effectually removed, but by the Spirit of wisdom and revelation. Hence our Lord reminded his disciples, “ It is given unto  
“ you to know the mysteries of the king-  
“ dom of God ; but unto them that are  
“ without, all these things are done in  
“ parables.”—Mark iv. 11. Oh, what unspeakable debtors to distinguishing grace !

Further



Further: Thanks be unto God, who giveth us precious *faith* to believe the record which he hath given us of his dear son—who has enabled us to turn to the strong-hold, and flee to Jesus, as the refuge and hiding-place of the guilty, the helpless, and the unworthy. It is only in the exercise of lively faith, that persons can with propriety adopt the preceding language, “O Death! where is thy sting?” &c.

Once more: Thanks be unto God, who giveth us the *comfort*, arising from a knowledge of, and faith in, our Lord Jesus Christ. Paul was not yet in Heaven, when he spake in these lively, and animating strains, They are expressive of the sensations of a mind, favoured with a foretaste of celestial happiness on this side Jordan. Observe, divine consolations are the effects of divine favour. “Now our Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting consolation—comfort your hearts.” 2 Thess. ii. 16, 17.

With regard to the pronoun *us* in the text, it would lead me away from my principal design, to discuss that particular. However, I will just observe, that, in respect to evidence of personal interest, in the glorious privileges of the Gospel, the profane sinner has none at present. No ; To such I am compelled to say, living and dying in your present condition, you must be miserable forever, “ Be not deceived :  
“ neither fornicators, nor idolaters, nor  
“ adulterers, nor effeminate, nor abusers of  
“ themselves with mankind ; nor thieves,  
“ nor covetous, nor drunkards, nor revilers,  
“ nor extortioners, shall inherit the kingdom of God.” 1 Cor. vi. 9, 10. Unless born and sanctified by the Holy Spirit, washed in the blood of Christ, and justified in the name of the Lord Jesus, you can never be happy.

Nor can the self-righteous Pharisee, whose dependance is placed upon his own doings, adopt with any propriety, the triumphant language of this favoured servant of the blessed Jesus. Persons who trust in themselves

themselves that they are righteous, and despise others, are under the dominion of pride, under the curses of a broken law, and their dispositions and services are offensive in the sight of God.—Their language, as the inspired Prophet tells us, is, “Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Isaiah lxxv. 5. Luke xvi. 15.

But the word *us* includes all that really believe in the Son of God, whether old or young, rich or poor, male or female, Jews or Gentiles, ministers or private Christians,—yes, all such have reason to say, “Everlasting praises be unto God, who giveth *us* the victory!”

Thirdly, I hasten to point out its nature and properties, and take notice of the gratitude of the Apostle, when he contemplates the delightful subject.

In respect of the nature, or properties of this victory, I remark, that it is a *present* victory, which *giveth* us the victory, not merely will give it us when we die, and



are admitted into everlasting glory; but even now, we have it in Jesus Christ, our covenant head, and in the promises of God, who cannot lie. The same mode of speaking is observed by Paul, in connection with that interesting question, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things, we *are* more than conquerors, through him that hath loved us." Rom. viii. 35, 37. This proceeds on the ground of that indissoluble union which there is between Christ and his Church, and proves the inseparable connection which there is between grace and glory, and consequently the final perseverance of the children of the living God.

It is also a most *glorious victory*: Many victories have been recorded in history; the praises of many conquerors have been repeatedly celebrated—yet what are all their achievements, when compared with that victory which Christ has *obtained*, and which his saints shall forever *enjoy*! None  
beneath



beneath the sun, is so glorious as this.

—Finally, it is an *everlasting victory*: Many conquerors, after obtaining a variety of conquests, have themselves fallen in the field of battle, and we have reason to fear perished in their sins, O solemn thought! How vain is human applause! But this victory will be enjoyed for ever; it will furnish the Christian with a song of praise through all eternity.

With reference to the warm and lively *gratitude*, so obvious in Paul, when contemplating the animating theme, it arose, I presume, not only from a clear and extensive knowledge of the subject itself; but also, from a view of our situation as sinners, against the Majesty of Heaven. He was once the slave of sin, under the dominion of his corrupt passions, exposed as a sinner to all the tremendous curses of the fiery law, and deserving of all that wrath, which will be for ever poured upon the wicked. He often speaks of his former condition in the most humiliating terms, as a blasphemer, a persecutor, and injurious,  
yea

yea, he considered himself as the chief of sinners. Are we better than he? No, in no wise; for it is clearly proved, in the word of God, that Jews and Gentiles are all under sin. Some persons have incautiously said, that the objects of God's everlasting love, and choice, were never under the law;—from such I differ. Such a sentiment, instead of illustrating the Saviour's love, has a tendency to eclipse its glory. "Christ was made under the law:" for what purpose? "To redeem them that were under the law, that we might receive the adoption of sons," Gal. iv. 4, 5. They were under its awful sentence as a violated covenant, deserving of everlasting banishment from God, the fountain of felicity. The dear Redeemer, in infinite love, came into their situation, and endured that which was equivalent to their deserts, in order completely to deliver them from everlasting misery. A view of this excited the Apostle's gratitude. Oh, that these considerations may produce sensations of gratitude in our souls at this time! May this

this be our language,—Thanks be unto God, who giveth us the victory!—though we were once the willing slaves of sin, the vassals of Satan, and deserved to feel the gnawing worm which will never die, and endure the fire which will never be quenched. Glory be to rich and reigning grace, and praise, everlasting praise, to boundless mercy, through which we are conquerors, yea, more than conquerors, through our Saviour's unexampled love !

Another motive to gratitude in the breast of an humble follower of Jesus is, a pleasing anticipation of future blessedness. The time is short; the period is approaching, when that which was sown in dishonour shall be raised in glory : that which was sown in weakness, shall be raised in power : yea, “ Mortality shall be swallowed up of life.” “ Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day ; and not to me only, but unto all them that love his appearing.” May it be our privilege to live, and die, with  
these



these prospects full in view; that living and dying, we may glorify our Lord Jesus Christ.

Thus we have, as was proposed, briefly discussed the different propositions, relative to the subject under consideration; yet before we close this opportunity, it will be expected that I should say a few words in respect of our dear friend, whose remains are now deposited in the grave.

What shall I say concerning her? I can say that which gives me pleasure in the thought; I can think, and speak of her, as a ransomed sinner, a sinner bought with blood, a sinner saved by rich and reigning grace. What an unspeakable mercy, when we have this satisfaction concerning any departed friend!

In respect of the state of her mind, during her last painful affliction, which, I believe, continued about fourteen weeks; I do not know of any thing very remarkable. Her complaints were such, as rendered it very difficult for her to converse much upon any subject.

When I have visited her, and engaged in prayer to God on her behalf; which  
I did



I did but a few days before her dissolution, she appeared to enjoy a holy serenity of mind, arising from a steady dependance upon the Lord Jesus Christ. She gave me to understand, that she was enabled to say with Paul, "I know whom I have  
"believed, and am persuaded that he is  
"able to keep that which I have committed  
"to him against that day." The following hymn, of the late Mr. Toplady's, which she often mentioned as affording her peculiar pleasure, under various circumstances, will give you a just idea of her views of divine truth, the foundation of her hope, and the source of her support and joy.

A debtor to mercy alone,  
Of covenant mercy I sing;  
Nor fear, with thy righteousness on,  
My person and offerings to bring:  
The terrors of law and of God,  
With me can have have nothing to do;  
My Saviour's obedience and blood  
Hide all my transgressions from view.

The work, which his goodness began,  
The arm of his strength will complete;  
His promise is, yea and amen;  
And never was forfeited yet:

Things

Things future, nor things that are now,  
 Not all things below nor above,  
 Can make him his purpose forego,  
 Nor sever my soul from his love.

My name on the palms of his hands  
 Eternity will not erase;  
 Impress'd on his heart it remains,  
 In marks of indelible grace:

Yes, I to the end shall endure,  
 As sure as the earnest is given:—  
 More happy, but not more secure,  
 The glorified spirits in Heaven.

In regard to you, my friend, and brother,  
 the surviving partner of the deceased; I feel  
 for you in your present situation; yet many  
 things might be suggested for your encour-  
 agement. Have you not reason to bless the  
 Lord, that your companion was spared so  
 long, considering the weakness of her natural  
 constitution? She has been continued with  
 you, until you have seen some of your  
 children grown up in life. God grant that  
 you may find that he is the support of your  
 heart, and your comforter in this day of af-  
 fliction! Let me remind you, that by this  
 event, you have one tie less to earth; and  
 Oh,

Oh, that you may feel it as an excitement, an additional excitement, to long to be with Jesus for ever and ever !

I cannot help, my dear friend, reminding you of one thing, which I think should be considered by you as an unpeakable mercy ; I refer to the account you have received from your son in America, who has been preserved in the midst of dangers, and death. There might have been breach upon breach in your family, had it been the will of God. I just remind you of this circumstance, to excite you to bless the Lord for his kindness. It is my earnest prayer that you may yet hear that he is preserved ; yea more, that he is enabled to see the hand that has kept him in safety. I bless the Lord, I hope, that in some measure this is the case.

With respect to you, the dear children of my departed friend, I behold some of you with pleasure, I look at each of you with tender affection. I bless the Lord, I hope some of you are, by the riches of his grace, disposed to tread in the steps of your mother.

D

May



May the same goodness and mercy, which followed her all her days, follow each of you ; and may the same almighty power, which supported her to the end of her Christian race, keep you through faith, until you are put into the full possession of everlasting salvation !

There are others of you who are younger, and bear with me, if I say, I am afraid you have not yet thought seriously concerning the worth of your never-dying souls ! Oh, that you may now begin to consider the vast importance of your eternal welfare ! I will not speak those things to you, which are calculated to alarm and terrify ; but, as he that winneth souls is wise, I would, if it was possible win your hearts, by setting before you the unspeakable happiness, which is connected with real religion. Have you no desire to be with your honoured mother for ever ? Remember this, that Heaven will be enjoyed by none, but those who are believers in the Son of God. I speak in love to your souls ; avoid sinful companions, such as would tempt you to swear, tell lies,

or



or draw you into other evil practices; for because of these things, the wrath of Almighty God, will come upon the children of disobedience. May the Lord enable you to be a comfort to your Father, and, in due time, may you rise up to call Jesus blessed. I commit you to the care of God, I implore his blessing on you; Oh, that his good Spirit may instruct your precious souls!

With reference to this church, permit me to remind you, my Christian friends, that our deceased Sister was one of our oldest members, one, as you have sometimes heard me say, of the original twelve, who were members near thirteen years ago, when, by divine Providence, I was brought to London, in order to watch for your souls; which I desire to do, as one who must give a solemn account. She is the fourth of that number, who are now in eternity. I bless God, that I enjoyed comfort in each of them while they lived, and I reflect upon their death with pleasure, because I am persuaded that by divine grace, they were enabled to endure unto

the end, and are saved in the Lord with an everlasting salvation. The Lord grant that this may be the case, with the remaining eight who survive, and with many others, who have been added to us since!

This dispensation has in it a solemn voice. It addresses you as a Church; it speaks to me as the Minister of this congregation, and Pastor of this Church; "Be ye also  
" ready: for in such an hour as ye think  
" not, the Son of man cometh." Math. xxiv. 44. The Lord only knows who may be the next, that shall say to this world, Adieu! It may be you, it may be I; that is a matter about which, blessed be God, I am not anxiously solicitous. The will of the Lord be done. Let this be our great concern; and for this I would feel an holy solicitude, by the grace of God to glorify him while it is called to-day. The night of death may soon come and deprive us, forever, of all opportunities of so doing in this world. O that we may be more earnest, than ever we have been, in secret, in our families, and in the house of God, in crying  
ing

ing to him for the out-pouring of the blessed Spirit on each of our souls! that while one is taken away on the right hand, another cut off on the left, one removed in one way, others in another, may we be desirous, while we live, to live to the Lord who has bought us with his most precious blood, therefore may we glorify him in our body and in our spirit, which are his! and when we come upon a dying bed, Oh that we may close our eyes upon all mortal things, with the language of Paul in the text, as the language of our own souls, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

To believers in general, I would say, on the present solemn occasion, consider the excellence of the gospel of Jesus Christ, which contains a striking display of amazing love, in the work of our redemption by the death of our Saviour: in it there is ample provision for the complete salvation of the chief of sinners; its doctrines are salutary; and the promises contained therein are sweet; the blessings which it



reveals are suited to our various necessities ; and the prospects which are opened to our view, are the most animating, and delightful ; for our Saviour Jesus Christ “ Has brought life and immortality to light through the Gospel.” 2 Tim. i. 10. I would therefore address you in the words immediately following the text, “ My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.” Implore the influences of the Holy Spirit, to enable you to prove to those around you, by your upright conversation, that “ The grace of God which bringeth salvation,—teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world.” In death may you prove that the grace of our Lord Jesus Christ is sufficient for you, his love unchangeable, and his arm omnipotent to support your souls. May it be your happiness, living and dying, to be “ Looking for that blessed



“ blessed hope and the glorious appear-  
“ ing of the great God, and our Saviour  
“ Jesus Christ: Who gave himself for us,  
“ that he might redeem us from all in-  
“ iquity, and purify unto himself a peculiar  
“ people, zealous of good works!” Titus  
2. 11—14.

It is more than probable, that in this congregation there are many persons who have been living without prayer, having no good hope, and without God in the world; having no real concern about the knowledge of Jesus Christ, or faith in his blood and righteousness, and yet flatter themselves that they are in the way to enjoy everlasting happiness! Awful deception! May the Lord open their eyes to see their character and condition, as clearly set forth in the word of God! “ He that believeth  
“ and is baptized shall be saved; but he  
“ that believeth not shall be damned.”  
Mar. xvi. 16. These are the solemn words of Jesus Christ himself; and those recorded by the Evangelist convey the same ideas;  
“ He that believeth on the Son, hath ever-  
“ lasting

“lasting life; and he that believeth not  
“the Son, shall not see life; but the  
“wrath of God abideth on him.” John  
iii. 36. I mention these things intreating  
the blessed Spirit, (whose work it is to con-  
vince of sin, and lead to the blood of Jesus,)  
to bless what has been spoken, which I leave  
for your future consideration, praying that  
it may be profitable to many who have  
heard what has been delivered, for the  
Redeemer’s sake. Amen.

*The following Hymns of Dr. Watts,  
were sung on the occasion.*

Hymn CX. Book II.

AND must this body die ?  
This mortal frame decay ?  
And must these active limbs of mine  
Lie mould'ring in the clay ?  
Corruption, earth, and worms,  
Shall but refine this flesh,  
Till my triumphant spirit comes  
To put it on afresh.  
God my Redeemer lives,  
And often from the skies  
Looks down, and watches all my dust,  
Till he shall bid it rise.  
Array'd in glorious grace  
Shall these vile bodies shine,  
And ev'ry shape, and ev'ry face  
Look heav'nly and divine.  
These lively hopes we owe  
To Jesus' dying love :  
We would adore his grace below,  
And sing his pow'r above.

Dear

*The Believer's Victory.*

Dear Lord, accept the praise  
 Of these our humble songs,  
 Till tunes of nobler sounds we raise  
 With our immortal tongues.

## Hymn LXXV. Book II.

FROM Thee, my God, my joys shall rise,  
 And run eternal rounds,  
 Beyond the limits of the skies,  
 And all created bounds.

The holy triumphs of my soul  
 Shall death itself outbrave;  
 Leave dull mortality behind,  
 And fly beyond the grave,

There, where the Blessed Jesus reigns  
 In Heaven's unmeasur'd space,  
 I'll spend a long eternity,  
 In pleasure and in praise.

Millions of years my wondering eyes  
 Shall o'er thy beauties rove,  
 And endless ages I'll adore  
 The glories of thy love.

Sweet Jesus; every smile of thine  
 Shall fresh endearments bring;  
 And thousand tastes of new delight  
 From all thy graces spring.

Haste



Haste my beloved, fetch my soul  
Up to thy blest abode;  
Fly, for my spirit longs to see,  
My Saviour and my God.

Hymn XVII. Book I.

O, for an overcoming faith,  
To cheer my dying hours,  
To triumph o'er the monster death,  
And all his frightful Pow's!

Joyful with all the strength I have,  
My quiv'ring lips should sing,  
"Where is thy boasted vict'ry, Grave?  
"And where's the monster's sting?"

If sin be pardon'd, I'm secure,  
Death hath no sting beside:  
The law gives sin it's damning pow'r;  
But Christ my ransom dy'd.

Now to the God of victory  
Immortal thanks be paid,  
Who makes us conqu'rors while we die,  
Through Christ our living Head

The History of the

Life my beloved, from my feet  
Up to the black above;  
Why for my heart longs to see  
My Saviour and my God.

Hymn XVII. Hymn I.

O God, thy power is great,  
To change the living dead;  
To turn the cold and stiff  
And all the living dead.

Joyful with all the thought I have  
My prayer, my heart, my  
Where is thy death, O God?  
And where is the number's thing?

It can be pardoned, I know,  
Death hath no sting;  
The law gives us its damning power;  
But God, my ransom buy.

Now to the God of victory  
Immortal thanks be paid,  
Who makes us conquerors while we die  
Through Christ our living Head.

A LETTER

*A LETTER TO A FRIEND.*

AT the particular request of several of my Christian friends, and hoping that the Lord may be pleased to bless it, for the encouragement of his people, I here introduce the following account of the great goodness of God to Mrs. \_\_\_\_\_, who was, between eight and nine years, a member of the Church of Christ, which I have the honour and happiness to serve in the ministry of the glorious Gospel. She died Jan. 10. 1795, aged about 44 years. It was drawn up soon after her decease, in a letter to a friend.

MY DEAR FRIEND,

**I**N compliance with your request, I send you a short account of the Lord's gracious dealings with my deceased friend, whose memory is dear to me. I have often found things of this nature peculiarly encouraging and establishing to my own soul, as evidencies of the truth and faithfulness of our covenant God, who will never leave nor forsake his own dear children; no, not when they pass through the swellings of

E

Jordan.

Jordan. I lament, that I had it not in my power to commit to writing immediately, what she spake the first time that I visited her in her affliction: the last time I did; but as there were several persons present, and one of them afterwards, without my knowledge, wrote down what she said, and has favoured me with it: The following account may be depended upon as true.

Jan. 4. 1795, Lord's day morning, I received a note from my friend Mr. ———, to inform me that his dear wife was in very afflictive circumstances, and desired to be remembered in prayer. After public worship was ended in the afternoon, and we came from the Lord's table, I went to see her. Soon afterwards six of our members came for the same purpose. She appeared very weak in body, but perfectly sensible, and remarkably comfortable. She expressed great affection for her Christian friends, and addressed them to this effect. "You are come to see a poor sinful woman, who through Divine grace has been enabled to cry to the Lord to have mercy upon



“ upon her : and he has been a God hear-  
 “ ing and answering prayer. O, bless his  
 “ Holy Name for it !” She then endea-  
 voured to encourage them to follow hard  
 after God. In particular she exhorted them  
 to pay a close and constant attention to  
 the word of God. “ Rise *early* said she,  
 “ and read the Scriptures : it will, with  
 “ a divine blessing, be for the peace and  
 “ prosperity of your souls. I hope you  
 “ will be more useful and ornamental in  
 “ the Church of God, than I have been.  
 “ Distance and indisposition have often  
 “ prevented me from attending, when my  
 “ heart was with you. I assure you, as a  
 “ dying woman, that it was never for want  
 “ of respect for my pastor, or love to my  
 “ friends.” She then spoke in a very sweet  
 and encouraging manner of those words, in  
 Psa. xlviii. 12---14. “ Walk about Zion,  
 “ and go round about her : tell the towers  
 “ thereof. Mark ye well her bulwarks,  
 “ consider her palaces, that ye may tell it  
 “ to the generations following. For this  
 “ God is our God for ever and ever : he

" will be our guide, even unto death." With a kind of holy exultation, she said, " Mark ye well her bulwarks, they are " so strong." Salvation has God appointed for walls and bulwarks : " Tell the towers " thereof, no enemy can injure ; he may " teaze and perplex, but he cannot destroy. " The blood of our dear Jesus will repel " all the darts of Satan ! Jesus' blood will " make Satan tremble, and flee away. " The blood and righteousness of my Re- " deemer I have been enabled to plead ; " these have stilled the enemy. Jesus holds " us in his hands : It is not the hold which " we have of him, that is our security ; we " should soon let go, and turn back ; but " whom Christ loves, he loves to the end. " Satan is chained, and can come no fur- " ther than he is permitted."

Speaking of the first work of God upon her soul, she observed that she had severe reflections, for having persecuted her dear husband, when he first began to seek the Lord : She, therefore, could not speak her mind to him. " I was, said she, distressed

" in

“ in my soul, being led to see that I was  
 “ a great sinner. I knew not what to do ;  
 “ but I thought I would live very circum-  
 “ spectly, and that thereby I should please  
 “ God : however, I soon found, that  
 “ I could not please myself. So much sin  
 “ and so many imperfections appeared in  
 “ all that I did, as made me very unhappy.  
 “ Till one day, when I was weeping under  
 “ a sense of my vileness, those words were  
 “ brought to my remembrance, The Lord  
 “ is well pleased for *his* righteousness sake ;  
 “ he will magnify the law, and make it  
 “ honourable ; Isa. xlii. 21. I then spoke  
 “ to my husband ; he said it was a precious  
 “ promise, and he was happy to hear my  
 “ case. From that time, I began to count  
 “ my righteousness as filthy rags ; Isa.  
 “ lxiv. 6. I saw that I could do nothing  
 “ to recommend myself to God : It is  
 “ Jesus who must do all in me, and for  
 “ me. One day, when reading the sacred  
 “ word of God, those words afforded me  
 “ great encouragement, The vision is yet  
 “ for an appointed time, but at the end



" it shall speak, and not lie : though it  
 " tarry, wait for it ; because it will surely  
 " come, it will not tarry." Hab. ii. 3.—  
 " At last, my soul was set at liberty,  
 " by a discovery of the ability and excel-  
 " lence of Christ. I had a sweet view of  
 " him, in meditating on these words—The  
 " chiefest among ten thousand ; yea, he is  
 " altogether lovely." Sol. Song, v. 10, 16.  
 " He was so to my soul. Yea, I desired  
 " to say something more to exalt him than  
 " Solomon had done. No tongue can ex-  
 " press what he is : He is the chiefest of  
 " thousands of millions ! I have found him  
 " so to my soul. He is a precious Saviour  
 " to them that believe, O exalt him !  
 " exalt him ! None ever trusted in him,  
 " and were confounded."

Speaking of her children, she said, " My  
 " dear children come round my bed, and  
 " look at me in my present situation ; but  
 " I through mercy can leave them in the  
 " hand of the Lord. I have, at times,  
 " been much distressed about them ; but  
 " the Lord was pleased to encourage me by

" a gra-

“ a gracious promise. They shall not labour  
 “ in vain, nor bring forth for trouble: for  
 “ they are the seed of the blessed of the  
 “ Lord, and their offspring with them.  
 “ And it shall come to pass, that before  
 “ they call, I will answer, and whiles they  
 “ are yet speaking, I will hear. Isa. lxx.  
 “ 23. 24. You who are left behind, will  
 “ see how the Lord is pleased to deal with  
 “ them.”

A friend expressing great concern at seeing her so ill, she said, “ You are more  
 “ sorry than I am, for I have reason to  
 “ rejoice.” She observed also, that it was  
 most likely some friends present would soon  
 see “ her body put into the grave, when her  
 “ soul would be with Jesus, whom she dearly  
 “ loved, and adored, to behold his face,  
 “ never more to go out; but be for ever,  
 “ employed in singing.—Worthy is the  
 “ Lamb to be praised, who bled, and  
 “ dyed, to bring poor sinners, such as I  
 “ am to himself.”

It being time for myself and other friends  
 to return home, she desired that the xlv.

Psalm.

Psalm might be read, and some time spent in prayer, which were accordingly done, and she spoke particularly of those words, "Be still, and know that I am God." She affectionately took her leave of us, and we came away, I believe, admiring the goodness and faithfulness of God, saying with the wise Man, "It is better to go to the house of mourning, than to go to the house of feasting, Ecel. vii. 2, Being fully convinced that

"Jesus can make a dying bed

"Feel soft as downy pillows are,

"While on his breast faints lean their head,

"And breath their life out sweetly there."

On Monday Jan. 5. I called, and found her very low indeed; but she said she had peace. And to another friend she said, "It is easy dying; what I feel in my body, is not to be compared with what I enjoy in my soul."

As I was under the necessity of going into the country, I heard no more of her, until Friday morning January 9; when I went to visit her again, and found her



her in the body. Before I went up stairs, I was informed that there had been a greater appearance of restlessness and impatience, that morning, than at any time during her confinement. When I entered the Room, she looked up, and, with a degree of anxiety apparent in her countenance, said to this effect; "I am afraid lest my Redeemer  
 " should leave me at last. He must go  
 " with me all through the valley of the  
 " shadow of death." She was reminded of that precious promise, "He hath said,  
 " I will never leave thee, nor forsake thee." Heb. xiii. 5. and her mind seemed more serene. Being asked by her husband if she knew me? She said yes, and looking at me, she expressed herself as follows, "May  
 " that God, who has supported me all my  
 " days, be with you; he is your Master,  
 " look to him, and fear not what man can  
 " say, or do to you. May he also support my  
 " dear husband, who will be left in difficult  
 " circumstances." She then added, "I was  
 " in hopes the convulsions were coming on;  
 " the Lord is my support, I shall not faint  
 " at last."

In

In consequence of her being so very weak, having (as the nurse informed us) been much engaged in prayer to God, on behalf of her husband and children, I hesitated, about the propriety of staying to engage in prayer on her behalf. She heard what was said, and with a degree of earnestness desired that I would; intimating that she expected it would be the last time. I read Rev. vii. from verse 9, to the end of the chapter; to which she appeared very attentive. Being asked if she could hear? she replied yes, then added to this effect, "How shall I praise the Lord, for bestow-  
 "ing such a glorious Robe, on such an un-  
 "worthy creature as I am! I that had no-  
 "thing of my own. All my meetness for  
 "Heaven is from him. He does all, and  
 "why? His own rich love. Love from  
 "before the foundation of the world. Love  
 "was at the beginning, and love at the  
 "end!

"O! for this love let rocks and hills

"Their lasting silence break,

"And all harmonious human tongues

"The Saviour's praises speak."

After

After endeavouring to look up to God in prayer, I took my leave of her. She continued sensible for some time, and repeated the following lines :

“ I love the windows of thy Grace,  
 “ Through which my Lord is seen,  
 “ And long to meet my Saviour’s face,  
 “ Without a glass between.”

She fell into a dose about seven o’clock in the evening, and continued to breathe, till about one, on Saturday morning, when without any particular pain, or struggle, she sweetly slept in Jesus! May the Lord condescend to bless the perusal of this letter to your soul, and also to the souls of others, that many may be encouraged to trust in Jesus, who can give living comforts in dying circumstances!

So prays your affectionate friend,

JAMES UPTON.



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